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THE CHURCH AND THE WORLD

MISSIONS

Education of Missionaries

A discussion of the education of missionaries appears in the *International Review of Missions*, under the name of Principal A. E. Garvie. The writer advocates more thorough education on the part of missionaries, especially on the part of those who plan to go to places where ancient civilizations have been long established. He ridicules the assumption that foreign missionaries need not be as capable as those entering the home ministry. The people of India, China, and Japan have ancient civilization, culture, religion, and morality, and only the most thoroughly equipped missionary is competent to measure up to the demands which these long-established customs present. The missionary must have the capacity to learn the native language if he is to reach the minds and hearts of the people. It might be supposed that philosophy is unnecessary, but in the highest type of Indian thought and devotion the missionary will meet a pantheism and mysticism neither the promise nor the peril of which can be rightly estimated without this special training. Furthermore, the growing solidarity of the race in commerce, civilization, and even culture is changing the missionary situation. The religions which the missionaries seek to displace are no longer to be thought of as they once were. Men with keen minds are required who can interpret aright this changing attitude.

The writer discusses in detail the factors which should enter into the curriculum which is intended to equip the missionary for his task. He is inclined to think that the general theological course such as is given in the average seminary is too general to meet the real needs of the missionary. On the other hand, he objects to the specialized course for missionaries because it

separates the missionary from the minister in the home land, and so brings a decided loss to each. By way of remedy Principal Garvie recommends a central college. The missionary student is to go to the central college for one year after he has completed the general theological training of the seminary. This central college is to be interdenominational, and in this way the students of the various denominations will have a fair chance to work with one another before they reach the foreign land, and are in conditions entirely strange. The comity of missions, it is thought, would become more of a reality if the missionaries were trained together for one year at least.

General Survey of World-Wide Missions

The *Missionary Review of Missions* devotes some seventy-two pages to a world-wide survey of missions for 1915. Each of the larger mission fields is treated at considerable length, and much information is provided the interested reader. At the end of the survey the writer, J. H. Oldham, has made a succinct statement of the general results of missionary activities throughout the past year. This statement swings from the dark to the bright side of missionary work. The war has brought with it irreparable losses and there is no effort made to gloss them over. The work of German missions in India and in Kamerun and of British missions in the Turkish Empire and in German East Africa has been for the time almost completely interrupted. In other parts of the mission field there has been serious disorganization, depletion of staff, and restriction of work. Postponement of plans for advance and the practice of the most rigid economy have been the rule throughout the entire mission field.

To be sure, it is too soon to say how far the loss will be permanent, but it is clear that the task of repairing the damage will inevitably be long and arduous. Hundreds of devoted men and women have seen the work built up by unselfish labors of a lifetime apparently swept away in the flood. Many more have had their plans upset and their hopes postponed indefinitely. Bitterness has entered into the relations of those engaged in the service of their common Lord. The moral prestige of Christendom has suffered a blow from which it will take long to recover. Such is the spectacle which a purview of missions displays on its dark side.

But all is not dark. There is a bright side as well. The injury to mission work has been by no means so general and widespread as might have been anticipated. In important mission fields, such as Japan, China, and for the most part India, work has been continued on almost normal lines. In many instances the abnormal trial has disclosed unsuspected loyalties and called forth unwonted sacrifices. In all the principal mission fields of Asia fresh vigorous efforts have been made to reach the people with the gospel, with cheering responses. The past year has witnessed such important events as the courageous attempts of the American churches to deal with American relations with Japan by sending a Christian embassy to Japan, the initiation of a comprehensive survey of India, the opening of a Christian college for women in Madras in which twelve American and British missionary societies are co-operating, and the completion of a thorough survey of the present position of Christian literature in the mission field to form the basis of a fresh consideration by the missionary societies of this important department of missionary work. Thus it is that while war has raged in Europe there has been in many parts of the mission field a quiet growth of a deeper corporate life,

the different societies have been drawn closer together, and the formulation of wise missionary policies has had steady progress.

Revised Methods Required to Reach Islam in India

The shibboleth "India—the opportunity to reach Islam" was coined and put into circulation at the Lucknow Conference. Notwithstanding the aptness of this shibboleth, Arthur J. P. French, writing in the *Moslem World*, urges that the missions to Moslems in India are not making the headway they ought. Neither the paucity of the missionaries, nor the growing political and religious influence of Islam in India gives deepest concern, he asserts, but the indifference of home forces to the menace of Islam in India is by all odds the greatest concern. The methods adopted by the missionary organization he represents are calculated to further "mass movements," and, incidentally, to leave educated and influential non-Christians untouched. This latter effect of the present approved methods is due to the "Nationalist" political movement, which has tended to secularize the "Indian Church" and to put evangelistic effort into a secondary place. Another barrier which stands between the mission and the Mohammedan is the deplorable tendency among Christians of the second generation to become un-Indianized in dress, language, and social customs. The Mohammedan wishes to retain his national customs, but in a semi-Anglicized society he finds himself conspicuous—a "foreigner" in a religious community. Mr. French tells us that the Anglican church sends forth 5,000 missionaries to convert 240 millions of Hindus, and but 130 to convert 66 millions of Mohammedans. Figures are given to show that one-quarter of India is Islamic. This comparatively unsympathetic attitude toward their conversion is inducing "hardening" on the part of the Mohammedans.

The writer appeals for a change in the method of conducting missions in relation to Islam in India. The method which lumps the Hindus and the Mohammedans as a common missionary task is doomed to disappointment. He is insistent in urging the claims of specialized missions. It is imperative that more attention be given to Arabic. Islam, he says, is wedded to Arabic in indissoluble bonds till death do

them part. Arabic must be Christianized if we are to win Islam. Islam must be won if we are to win India. "Christian Arabic Prayers, Hymns, Liturgies, Sectionaries; the Five Hours of Prayer; the Call to Prayer; churches furnished more in mosque fashion and erected in Saracenic style; these are the methods which missions to Moslems need. We have to take over from Islam all that we can with the least possible dislocations."

RELIGIOUS EDUCATION

Mrs. Cora Wilson Stewart

Cora Wilson, a small girl of some ten years, looked out over the mountains of Kentucky with far-seeing expectancy in the serious brown eyes—expectancy of she knew not what. Her little figure, like the delicate oval face, was slender but well formed, while her long, quiet fingers tapered with the grace of a patrician-born. The fingers were quiet because she knew nothing to do, the serious brown eyes were expectant because, with almost mystical far-seeing, she awaited something.

With undefined intent the family moved one spring day from the mountain cabin down to the little village of Morehead. There a small school held up a torch of light which flickered and flared intermittently. But it was the gleam for which the child's serious eyes had been unconsciously looking. The purest of Anglo-Saxon blood warmed the little girl's small body, and her waiting mind held all the vigor and alertness of her forbears of a century ago, which the sleeping mentality of generations between had preserved in singular clearness and avidity amid the Appalachian fastnesses. The little girl simply devoured the books before her, and with the rapidly developing body, mind and soul expanded till her longing grew from an undefined personal expectancy to a full-visions yearning for a state, a nation, freed from illiteracy!

She called first to the men and women about her of all ages from eighteen to

ninety to gather at the little schoolhouse on moonlight evenings and learn the magic art of reading and writing. They responded eagerly, the old and the young, and so rapidly did the bent, white-haired men learn to read letters from far-away children and write responses with their own hands that enthusiasm soon resulted in other mountain schools in the county, enrolling 1,200 men and women the opening night, September 4, 1911; and in three years Rowan county's illiterates were reduced from thousands to six individuals, and these practically incompetents.

Then Mrs. Cora Wilson Stewart looked out over the state with its host of illiterates in the mountain solitudes, and through her efforts the Kentucky Illiteracy Commission was created by the legislature in 1914. As was fitting, Mrs. Stewart was made president of the commission, and with the slogan "No illiterates by 1920," the state has been aroused to determined action.

It was inevitable that the flaming Kentucky torch should project its light upon adjacent states, and Mrs. Cora Wilson Stewart became a name to conjure with. Speaking with rare convincingness and charm, she was called hither and thither to address state and national educational meetings, and as a result "moonlight schools" have been organized throughout seventeen states in the South and West.

The House Committee on Education at Washington called Mrs. Stewart before it